

This is virah madhurya bhaav. Higher than vatsalya bhaav (higher means more number of verses which are DIRECT WORDS of Krishna in His 4 gitas need to be imbibed and executed and in a much more deeper way and deepening from tinsel status quo). Love of God through modus operandi of virah madhurya bhaav is the 1<sup>st</sup> step towards Sayujya (first get calibre of Being Sayujya then demerge and serve) while still as a embodied being/in a ‘person’ mode...

Taken from [Śrī Caitanya-caritāmṛta \(vedabase.io\)](http://vedabase.io).

The ones in green, you have to enact.

### **Text 3:**

What the Upaniṣads describe as the impersonal Brahman is but the effulgence of His body, and the Lord known as the Supersoul is but His localized plenary portion. Lord Caitanya is the Supreme Personality of Godhead, Kṛṣṇa Himself, full with six opulences. He is the Absolute Truth, and no other truth is greater than or equal to Him.

### **Text 105:**

Svarūpa Gosāñi is the most intimate associate of the Lord. He therefore knows all these topics well.

### **Text 106:**

The heart of Lord Caitanya is the image of Śrī Rādhikā’s emotions. Thus feelings of pleasure and pain arise constantly therein.

### **Text 107:**

In the final portion of His pastimes, Lord Caitanya was obsessed with the madness of separation from Lord Kṛṣṇa. He acted in erroneous ways and talked deliriously.

### **Text 108:**

Just as Rādhikā went mad at the sight of Uddhava, so Lord Caitanya was obsessed day and night with the madness of separation.

### **Text 109:**

At night He talked incoherently in grief with His arms around Svarūpa Dāmodara’s neck. He spoke out His heart in ecstatic inspiration.

**Text 128:**

“Rādhā’s love is all-pervading, leaving no room for expansion. But still it is expanding constantly.

**Text 129:**

“There is certainly nothing greater than Her love. But Her love is devoid of pride. That is the sign of its greatness.

**Text 130:**

“Nothing is purer than Her love. But its behavior is always perverse and crooked.”

**Text 131:**

“All glories to Rādhā’s love for Kṛṣṇa, the enemy of the demon Mura! Although it is all-pervading, it tends to increase at every moment. Although it is important, it is devoid of pride. And although it is pure, it is always beset with duplicity.”

**Text 132:**

“Śrī Rādhikā is the highest abode of that love, and I am its only object.

**Texts 167-169:**

Social customs, scriptural injunctions, bodily demands, fruitive action, shyness, patience, bodily pleasures, self-gratification and the path of varṇāśrama-dharma, which is difficult to give up — the gopīs have forsaken all these, as well as their own relatives and their punishment and scolding, for the sake of serving Lord Kṛṣṇa. They render loving service to Him for the sake of His enjoyment.

**Text 191:**

[The gopīs think:] “Kṛṣṇa has obtained so much pleasure by seeing me.” That thought increases the fullness and beauty of their faces and bodies.

**Text 72:**

There were different transformations of the body of Lord Caitanya Mahāprabhu: being stunned, trembling, perspiring, fading away of color, weeping, and choking of the voice. In this way His whole body was pervaded by transcendental joy. As a result, sometimes Caitanya

Mahāprabhu would laugh, sometimes cry, sometimes dance and sometimes sing. Sometimes He would get up and run here and there, and sometimes fall on the ground and lose consciousness.

**Text 74:**

In the attitude of Rādhārāṇī, Śrī Caitanya Mahāprabhu addressed the gopīs: “ ‘My dear friends, where is that Kṛṣṇa, Cupid personified, who has the effulgence of a kadamba flower, who is sweetness itself, the nectar of My eyes and mind, He who loosens the hair of the gopīs, who is the supreme source of transcendental bliss and My life and soul? Has He come before My eyes again?’ ”

**Text 75:**

Śrī Caitanya Mahāprabhu then began to talk like this: “Is Cupid personified present with the effulgence and reflection of the kadamba tree? Is He the same person, personified sweetness, who is the pleasure of My eyes and mind, who is My life and soul? Has Kṛṣṇa actually come before My eyes?”

**Text 76:**

As the spiritual master chastises the disciple and teaches him the art of devotional service, so all the ecstatic symptoms of Lord Caitanya Mahāprabhu — including despondency, moroseness, humility, restlessness, joy, endurance and anger — instructed His body and mind. In this way, Śrī Caitanya Mahāprabhu passed His time.

**Text 115:**

Advaita Ācārya led the saṅkīrtana party, and with great pleasure He sang this verse. There was a manifestation of ecstatic perspiration, shivering, raised hairs, tears in the eyes and sometimes thundering and bellowing.

**Text 122:**

Advaita Ācārya raised the body of Śrī Caitanya Mahāprabhu to help Him dance, but the Lord, after hearing the stanzas sung by Mukunda, could not be held due to His bodily symptoms.

**Text 123:**

Tears fell from His eyes, and His whole body trembled. His bodily hairs stood on end, He perspired heavily, and His words faltered. Sometimes He stood, and sometimes He fell. And sometimes He cried.

**Text 124:**

Mukunda sang, “ ‘My dear intimate friend! What has not happened to Me! Due to the effects of the poison of love for Kṛṣṇa, My body and mind have been severely afflicted.

**Text 125:**

“ ‘My feeling is like this: My mind burns day and night, and I can get no rest. If there were someplace I could go to meet Kṛṣṇa, I would immediately fly there.’ ”

**Text 126:**

This stanza was sung by Mukunda in a very sweet voice, but as soon as Caitanya Mahāprabhu heard this stanza, His mind went to pieces.

**Text 127:**

The transcendental ecstatic symptoms of disappointment, moroseness, pleasure, restlessness, pride and humility all began to fight like soldiers within the Lord.

**Text 128:**

The entire body of Lord Śrī Caitanya Mahāprabhu began to totter due to the onslaught of various ecstatic symptoms. As a result, He immediately fell to the ground, and His breathing almost stopped.

**Text 129:**

Upon seeing the condition of the Lord, all the devotees became very anxious. Then, suddenly, the Lord got up and began to make thundering sounds.

**Text 130:**

Upon standing up, the Lord said, “Go on speaking! Go on speaking!” Thus He began to dance, overwhelmed with pleasure. No one could understand the strong waves of this ecstasy.

**Text 162:**

“The body of Śrīmatī Rādhārāṇī is a veritable transformation of love of Godhead; She is the dearest friend of Kṛṣṇa, and this is known throughout the world.

**Text 164:**

“That supreme ecstasy of Śrīmatī Rādhārāṇī is the essence of spiritual life. Her only business is to fulfill all the desires of Kṛṣṇa.

**Text 194:**

“ ‘Alas, before We met there was an initial attachment between Us brought about by an exchange of glances. In this way attachment evolved. That attachment has gradually grown, and there is no limit to it. Now that attachment has become a natural sequence between Ourselves. It is not that it is due to Kṛṣṇa, the enjoyer, nor is it due to Me, for I am the enjoyed. It is not like that. This attachment was made possible by mutual meeting. This mutual exchange of attraction is known as manobhava, or Cupid. **Kṛṣṇa’s mind and My mind have merged together. Now, during this time of separation,** it is very difficult to explain these loving affairs. My dear friend, though Kṛṣṇa might have forgotten all these things, you can understand and bring this message to Him. But during Our first meeting there was no messenger between Us, nor did I request anyone to see Him. Indeed, Cupid’s five arrows were Our via media. **Now, during this separation, that attraction has increased to another ecstatic state.** My dear friend, please act as a messenger on My behalf, because if one is in love with a beautiful person, this is the consequence.’

**Text 196:**

Śrī Caitanya Mahāprabhu confirmed these verses recited by Śrī Rāmānanda Rāya, saying, “This is the limit of the goal of human life. Only by your mercy have I come to understand it conclusively.

**Text 217:**

“Lusty desires are experienced when one is concerned with his own personal sense gratification. The mood of the gopīs is not like that. Their only desire is to satisfy the senses of Kṛṣṇa.

**Text 218:**

“Among the gopīs, there is not a pinch of desire for **sense gratification**. Their only desire is to give pleasure to Kṛṣṇa, and this is why they mingle with Him and enjoy with Him.

**Text 63:**

As soon as the prince was touched by Lord Śrī Caitanya Mahāprabhu, symptoms of ecstatic love immediately manifested themselves in his body. These symptoms included **perspiration, trembling, tears, being stunned and jubilation**.

**Text 64:**

The boy began to cry and dance, and he chanted, “Kṛṣṇa! Kṛṣṇa!” Upon seeing his bodily symptoms and his chanting and dancing, all the devotees praised him for his great spiritual fortune.

**Text 65:** At that time, Śrī Caitanya Mahāprabhu calmed the youth and ordered him to come there daily to meet Him.

**Text 84:**

When Caitanya Mahāprabhu danced, He displayed various blissful transcendental changes in His body. **Sometimes He appeared as though stunned. Sometimes the hairs of His body stood on end. Sometimes He perspired, cried, trembled and changed color, and sometimes He exhibited symptoms of helplessness, pride, exuberance and humility.**

**Text 85:**

**When Śrī Caitanya Mahāprabhu fell down with a crash while dancing, He would roll on the ground. At such times it appeared that a golden mountain was rolling on the ground.**

**Text 101:**

When Caitanya Mahāprabhu **danced and jumped high**, eight wonderful transformations indicative of divine ecstasy were seen in His body. All these symptoms were visible simultaneously.

**Text 102:**

His skin erupted with goose pimples, and the hairs of His body stood on end. His body resembled the śimulī [silk cotton tree], all covered with thorns.

**Text 103:**

Indeed, the people became afraid just to see His teeth chatter, and they even thought that His teeth would fall out.

**Text 104:**

Śrī Caitanya Mahāprabhu's whole body flowed with perspiration and at the same time oozed blood. He made the sounds “jaja gaga, jaja gaga” in a voice choked with ecstasy.

**Text 105:**

Tears came forcefully from the eyes of the Lord, as if from a syringe, and all the people surrounding Him became wet.

**Text 106:**

Everyone saw the complexion of His body change from white to pink, so that His luster resembled that of the mallikā flower.

**Text 107:**

Sometimes He appeared stunned, and sometimes He rolled on the ground. Indeed, sometimes His legs and hands became as hard as dry wood, and He did not move.

**Text 108:**

When the Lord fell to the ground, sometimes His breathing almost stopped. When the devotees saw this, their lives also became very feeble.

**Text 109:**

Water flowed from His eyes and sometimes through His nostrils, and foam fell from His mouth. These flowings appeared to be torrents of nectar descending from the moon.

**Text 110:**

The foam that fell from the mouth of Śrī Caitanya Mahāprabhu was taken and drunk by Śubhānanda because he was very fortunate and expert in relishing the mellow of ecstatic love of Kṛṣṇa.

**Text 111:**

After Śrī Caitanya Mahāprabhu had performed His devastating dance for some time, His mind entered into a mood of ecstatic love.

**Text 112:**

After abandoning the dancing, the Lord ordered Svarūpa Dāmodara to sing. Understanding His mind, Svarūpa Dāmodara began to sing as follows.

**Text 113:**

“ ‘Now I have gained the Lord of My life, in the absence of whom I was being burned by Cupid and was withering away.’ ”

**Text 114:**

When this refrain was loudly sung by Svarūpa Dāmodara, Śrī Caitanya Mahāprabhu again began rhythmically dancing in transcendental bliss.

**Text 120:**

While Śrī Caitanya Mahāprabhu was dancing, His ecstasy changed. Raising His two arms, He began to recite the following verse in a loud voice.

**Text 121:**

“ ‘That very personality who stole away my heart during my youth is now again my master. These are the same moonlit nights of the month of Caitra. The same fragrance of mālatī flowers is there, and the same sweet breezes are blowing from the kadamba forest. In our intimate relationship, I am also the same lover, yet still my mind is not happy here. I am eager to go back to that place on the bank of the Revā under the Vetasī tree. That is my desire.’ ”

**Text 122:**

This verse was recited by Śrī Caitanya Mahāprabhu again and again. But for Svarūpa Dāmodara, no one could understand its meaning.

**Text 128:**

“In Kurukṣetra there are crowds of people, elephants and horses, and also the rattling of chariots. But in Vṛndāvana there are flower gardens, and the humming of the bees and chirping of the birds can be heard.

**Text 129:**



“Here at Kurukṣetra You are dressed like a royal prince, accompanied by great warriors, but in Vṛndāvana You appeared just like an ordinary cowherd boy, accompanied only by Your beautiful flute.

**Text 130:**

“Here there is not even a drop of the ocean of transcendental happiness that I enjoyed with You in Vṛndāvana.

**Text 131:**

“I therefore request You to come to Vṛndāvana and enjoy pastimes with Me. If You do so, My ambition will be fulfilled.”

**Text 140:**

Caitanya Mahāprabhu continued, “I would like to withdraw My consciousness from You and engage it in material activities, but even though I try, I cannot do so. I am naturally inclined to You only. Your instructions for Me to meditate on You are therefore simply ludicrous. In this way, You are killing Me. It is not very good for You to think of Me as a candidate for Your instructions.

**Text 145:**

“I do not care for My personal unhappiness, but when I see the morose face of mother Yaśodā and the hearts of all the inhabitants of Vṛndāvana breaking because of You, I wonder whether You want to kill them all. Or do You want to enliven them by coming there? Why are You simply keeping them alive in a state of suffering?

**Text 146:**

“The inhabitants of Vṛndāvana do not want You dressed like a prince, nor do they want You to associate with great warriors in a different country. They cannot leave the land of Vṛndāvana, and without Your presence, they are all dying. What is their condition to be?

**Text 152:**

“When a woman is separated from the man she loves or a man is separated from his beloved woman, neither of them can live. It is a fact

that they live only for each other, for if one dies and the other hears of it, he or she will die also.

**Text 153:**

“Such a loving, chaste wife and loving husband desire all welfare for each other in separation and do not care for personal happiness. Desiring only each other’s well-being, such a pair certainly meet again without delay.

**Text 167:**

“The transcendental ornaments of Śrīmatī Rādhārāṇī’s body include the eight sāttvikas, or transcendental symptoms, the thirty-three vyabhicārī-bhāvas, beginning with harṣa, or jubilation in natural love, and the twenty bhāvas, or ecstatic emotional ornaments.

Please also google these(underlined) and enact.

**Text 174:**

“ ‘Pride, ambition, weeping, smiling, envy, fear and anger are the seven ecstatic loving symptoms manifested by a jubilant shrinking away, and these symptoms are called kila-kiñcita-bhāva.’

**Text 175:**

“There are seven other transcendental ecstatic symptoms, and when they combine on the platform of jubilation, the combination is called mahā-bhāva.

**Text 176:**

“The seven combined ingredients of mahā-bhāva are pride, ambition, fear, dry artificial crying, anger, envy and mild smiling.

**Text 180:**

“ ‘May the sight of Śrīmatī Rādhārāṇī’s kila-kiñcita ecstasy, which is like a bouquet, bring good fortune to all. When Śrī Kṛṣṇa blocked Rādhārāṇī’s way to the dāna-ghāṭī, there was laughter within Her heart. Her eyes grew bright, and fresh tears flowed from Her eyes, reddening them. Due to Her sweet relationship with Kṛṣṇa, Her eyes were

enthusiastic, and when Her crying subsided, She appeared even more beautiful.’

**Text 181:**

“ ‘Agitated by tears, Śrīmatī Rādhārāṇī’s eyes were tinged with red, just like the eastern horizon at sunrise. Her lips began to move with jubilation and lusty desire. Her eyebrows curved, and Her lotuslike face smiled mildly. Seeing Rādhārāṇī’s face exhibit such emotion, Lord Śrī Kṛṣṇa felt a million times happier than when He embraced Her. Indeed, Lord Śrī Kṛṣṇa’s happiness is not at all mundane.’ ”

**Text 182:**

Upon hearing this, Śrī Caitanya Mahāprabhu became very happy, and being absorbed in this happiness, He embraced Svarūpa Dāmodara Gosvāmī.

**Text 187:**

“ ‘The various symptoms manifested in a woman’s face, eyes and the other parts of her body and the way she moves, stands or sits when she meets her beloved are called vilāsa.’ ”

**Text 188:**

Svarūpa Dāmodara said, “Timidity, jubilation, ambition, respect, fear and the characteristics of the left-wing gopīs are all ecstatic symptoms that combine to agitate Śrīmatī Rādhārāṇī.

**Text 58:**

“Highly advanced ecstasy is divided into two categories — mādana and mohana. Meeting together is called mādana, and separation is called mohana.

**Text 59:**

“On the mādana platform there are kissing and many other symptoms, which are unlimited. In the mohana stage, there are two divisions — udghūrṇā [unsteadiness] and citra-jalpa [varieties of mad emotional talks].

**Text 60:**

“Mad emotional talks include ten divisions, called prajalpa and other names. An example of this is the ten verses spoken by Śrīmatī Rādhārāṇī called ‘**The Song to the Bumblebee.**’

**Text 61:**

“Udghūrṇā [**unsteadiness**] and vivaśa-ceṣṭā [**boastful activities**] are aspects of transcendental madness. **In separation from Kṛṣṇa, one experiences the manifestation of Kṛṣṇa, and one thinks oneself to be Kṛṣṇa.**

**Text 62:**

“In conjugal love [śṛṅgāra] there are two departments — meeting and separation. **On the platform of meeting, there are unlimited varieties that are beyond description.**

**Text 63:**

“Vipralambha has four divisions — pūrva-rāga, māna, pravāsa and prema-vaicittya.

**Text 64:**

“Of the four kinds of separation, three [pūrva-rāga, pravāsa and māna] are celebrated in Śrīmatī Rādhārāṇī and the gopīs. In Dvārakā, among the queens, feelings of prema-vaicittya are very prominent.

**Text 65:**

“ ‘My dear friend kurarī, it is now night, and Lord Śrī Kṛṣṇa is sleeping. You yourself are not asleep or resting but are lamenting. Should I presume that you, like us, are affected by the smiling, liberal, playful glances of lotus-eyed Kṛṣṇa? If so, your heart is deeply pierced. Is that why you are showing these signs of sleepless lamentation?’

**Texts 87-91:**

“ ‘Śrīmatī Rādhārāṇī’s twenty-five chief transcendental qualities are: (1) She is very sweet. (2) She is always freshly youthful. (3) Her eyes are restless. (4) She smiles brightly. (5) She has beautiful, auspicious lines. (6) She makes Kṛṣṇa happy with Her bodily aroma. (7) She is very expert in singing. (8) Her speech is charming. (9) She is very expert in joking and speaking pleasantly. (10) She is very humble and meek. (11) She is always full of mercy. (12) She is cunning. (13) She is expert in executing Her duties. (14) She is shy. (15) She is always respectful. (16)

She is always calm. (17) She is always grave. (18) She is expert in enjoying life. (19) She is situated at the topmost level of ecstatic love. (20) She is the reservoir of loving affairs in Gokula. (21) She is the most famous of submissive devotees. (22) She is very affectionate to elderly people. (23) She is very submissive to the love of Her friends. (24) She is the chief gopī. (25) She always keeps Kṛṣṇa under Her control. In short, She possesses unlimited transcendental qualities, just as Lord Kṛṣṇa does.’

**Text 147:**

Rāmānanda Rāya inquired, “What are the characteristics of emotional love?”

**Text 148:**

“ ‘My dear beautiful friend, if one develops love of Godhead, love of Kṛṣṇa, the son of Nanda Mahārāja, all the bitter and sweet influences of this love will manifest in one’s heart. Such love of Godhead acts in two ways. The poisonous effects of love of Godhead defeat the severe and fresh poison of the serpent. Yet there is simultaneously transcendental bliss, which pours down and defeats the poisonous effects of a snake, as well as the happiness derived from pouring nectar on one’s head. It is perceived as doubly effective, **simultaneously poisonous and nectarean.**’ ”

**Text 149:**

Rāmānanda Rāya further inquired, “What are the natural characteristics of awakening love of Godhead?”

**Text 150:**

“ ‘When one hears praise from his beloved, he outwardly remains neutral but feels pain within his heart. When he hears his beloved making accusations about him, he takes them to be jokes and enjoys pleasure. When he finds faults in his beloved, they do not diminish his love, nor do the beloved’s good qualities increase his spontaneous affection. Thus spontaneous love continues under all circumstances. That is how spontaneous love of Godhead acts within the heart.’ ”

**Text 51:**

“When My mind lost the association of Kṛṣṇa and could no longer see Him, he became depressed and took up mystic yoga. In the void of separation from Kṛṣṇa, he experienced ten transcendental transformations. Agitated by these transformations, My mind fled, leaving My body, his place of residence, empty. Thus I am completely in trance.”

**Text 52:**

When the gopīs felt separation from Kṛṣṇa, they experienced ten kinds of bodily transformations. These same symptoms appeared in the body of Śrī Caitanya Mahāprabhu.

**Text 53:**

“The ten bodily transformations resulting from separation from Kṛṣṇa are anxiety, wakefulness, mental agitation, thinness, uncleanness, talking like a madman, disease, madness, illusion and death.”

**Text 54:**

Śrī Caitanya Mahāprabhu was overwhelmed night and day by these ten ecstatic conditions. Whenever such symptoms arose, His mind became unsteady.

**Text 64:**

Śrī Caitanya Mahāprabhu was lying unconscious, and His body had become elongated to five or six cubits. There was no breath from His nostrils.

**Texts 65-66:**

Each of His arms and legs had become three cubits long; only skin connected the separated joints. The Lord’s body temperature, indicating life, was very low. All the joints in His arms, legs, neck and waist were separated by at least six inches.

**Text 67:**

It appeared that only skin covered His elongated joints. Seeing the Lord’s condition, all the devotees were very unhappy.

**Text 68:**

They almost died when they saw Śrī Caitanya Mahāprabhu with His mouth full of saliva and foam and His eyes turned upward.

**Text 69:**

When they saw this, Svarūpa Dāmodara Gosvāmī and all the other devotees began to chant the holy name of Kṛṣṇa very loudly into Śrī Caitanya Mahāprabhu's ear.

**Text 91:**

Śrī Caitanya Mahāprabhu was running with the speed of the wind, but He suddenly became stunned in ecstasy and lost all strength to proceed further.

**Text 92:**

The flesh at each of His pores erupted like pimples, and His bodily hairs, standing on end, appeared like kadamba flowers.

**Text 93:**

Blood and perspiration flowed incessantly from every pore of His body, and He could not speak a word but simply produced a gargling sound within His throat.

**Text 94:**

The Lord's eyes filled and overflowed with unlimited tears, like the Ganges and Yamunā meeting in the sea.

**Text 95:**

His entire body faded to the color of a white conchshell, and then He began to quiver like the waves in the ocean.

**Text 96:**

While quivering in this way, Śrī Caitanya Mahāprabhu fell down on the ground. Then Govinda approached Him.

**Text 99:**

All eight kinds of transcendental transformations were visible in the Lord's body. All the devotees were struck with wonder to see such a sight.

**Text 86:**

At that time, all eight kinds of spiritual transformations became manifest in Lord Caitanya's body. [The thirty-three symptoms of vyabhicāri-bhāva](#), beginning with lamentation and jubilation, became prominent as well.

**Text 87:**

All the ecstatic symptoms, such as bhāvodaya, bhāva-sandhi and bhāva-śābalya, awakened in the body of Śrī Caitanya Mahāprabhu. A great fight arose between one emotion and another, and each of them became prominent.

**Text 26:**

While thus wandering near the temple of Āiṭoṭā, Śrī Caitanya Mahāprabhu suddenly saw the sea.

**Text 27:**

Brightened by the shining light of the moon, the high waves of the sea glittered like the waters of the river Yamunā.

**Text 28:**

[Mistaking the sea for the Yamunā, the Lord ran swiftly and jumped into the water, unseen by the others.](#)

**Text 29:**

Falling into the sea, He lost consciousness and could not understand where He was. Sometimes He sank beneath the waves, and sometimes He floated above them.

**Text 30:**

The waves carried Him here and there like a piece of dry wood. Who can understand this dramatic performance by Śrī Caitanya Mahāprabhu?

**Text 31:**

Keeping the Lord sometimes submerged and sometimes afloat, the waves carried Him toward the Koṇārka temple.

**Text 32:**

Śrī Caitanya Mahāprabhu fully merged in the pastimes Lord Kṛṣṇa performed with the gopīs in the waters of the Yamunā.



**Text 31:**

As His feelings of separation in the ecstasy of Śrīmatī Rādhārāṇī increased at every moment, the Lord's activities, both day and night, were now **wild, insane performances**.

**Text 32:**

Suddenly there awoke within Śrī Caitanya Mahāprabhu the scene of Lord Kṛṣṇa's departure to Mathurā, and He began exhibiting the symptom of ecstatic madness known as udghūrṇā.

**Text 33:**

Śrī Caitanya Mahāprabhu **spoke like a madman, holding Rāmānanda Rāya by the neck**, and He questioned Svarūpa Dāmodara, thinking him to be His gopī friend.

**Text 34:**

Just as Śrīmatī Rādhārāṇī inquired from Her personal friend Viśākhā, Śrī Caitanya Mahāprabhu, reciting that very verse, began **speaking like a madman**.

**Text 57:**

Śrī Caitanya Mahāprabhu **stayed awake all night**, chanting the Hare Kṛṣṇa mahā-mantra, His mind overwhelmed by spiritual ecstasy.

**Text 58:**

Feeling separation from Kṛṣṇa, Śrī Caitanya Mahāprabhu was so distraught that in great anxiety He stood up and **began rubbing His face against the walls of the Gambhīrā**.

**Text 59:**

Blood oozed from the many injuries on His mouth, nose and cheeks, but due to His ecstatic emotions, the Lord did not know it.

**Text 60:**

In ecstasy, Śrī Caitanya Mahāprabhu rubbed His face against the walls all night long, **making a peculiar sound, "goṇ-goṇ,"** which Svarūpa Dāmodara could hear through the door.

**Text 61:**

Lighting a lamp, Svarūpa Dāmodara and Govinda entered the room. When they saw the Lord's face, they were filled with sorrow.

**Text 62:**

They brought the Lord to His bed, calmed Him and then asked, “Why have You done this to Yourself?”

**Text 63:**

Śrī Caitanya Mahāprabhu replied, “I was in such anxiety that I could not stay in the room. I wanted to go out, and therefore I wandered about the room, looking for the door.

**Text 64:**

“Unable to find the door, I kept hitting the four walls with My face. My face was injured, and it bled, but I still could not get out.”

**Text 65:**

In this state of madness, Śrī Caitanya Mahāprabhu's mind was unsteady. Whatever He said or did was all symptomatic of madness.

**Text 85:**

As He thus wandered around every tree and creeper, He came beneath an aśoka tree and suddenly saw Lord Kṛṣṇa.

**Text 86:**

When He saw Kṛṣṇa, Śrī Caitanya Mahāprabhu began running very swiftly, but Kṛṣṇa smiled and disappeared.

**Text 87:**

Having gotten Kṛṣṇa and then lost Him, Śrī Caitanya Mahāprabhu fell to the ground unconscious.

**Text 88:**

The entire garden was filled with the scent of Lord Śrī Kṛṣṇa's transcendental body. When Śrī Caitanya Mahāprabhu smelled it, He fell unconscious at once.

**Text 89:**

But the scent of Kṛṣṇa's body incessantly entered His nostrils, and the Lord became mad to relish it.

**Text 156:**

Realized devotees are like bumblebees maddened by their own mellows at Kṛṣṇa's lotus feet. The scent of those lotus feet perfumes the entire world. Who is the realized soul that could give them up?

Siksha-ashtkam Verse 8:

8) I know no one but Kāñḍā as my Lord, and He shall remain so even if He handles me roughly by His embrace or makes me broken hearted by not being present before me. He is completely free to do anything and everything, for He is always my worshipful Lord, **unconditionally**